

Christian Education

Vol. XVI

APRIL, 1933

No. 4

ROBERT L. KELLY, *Editor*

Assistant to Editor

MARTHA T. BOARDMAN

Contributing Editors

RAYMOND H. LEACH

ALFRED WMS. ANTHONY

GARDINER M. DAY

HARRY T. STOCK

Published in February, April, June, October and December

Lime and Green Sts., Lancaster, Pa.

*By The Council of Church Boards of Education in the
United States of America*

111 Fifth Ave., New York, N. Y.

October, 1932, to June, 1933

Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum. Single copies, regular issues, 30 cents.

TABLE OF CONTENTS

	PAGE
<i>Editorial Notes</i>	213
Nature's Christ, <i>Sarah Lewis Betts</i>	214
What Contributions has Religion to Make through the Church for Social Reconstruction? <i>Edmund B. Chaffee</i>	215
Missions and Revolution in Seminaries, <i>Gardiner M. Day</i>	223
Missions in the World of Tomorrow, <i>David E. Porter</i>	228
Church-Conscious Colleges and College-Conscious Churches, <i>Robert L. Kelly and Ruth E. Anderson</i>	229
The Place of Religion in the Life of College Students, <i>Edmund B. Soper</i>	238
Conference of University Church Workers of the North Central Region, <i>H. D. Bollinger</i>	244
Conference of Church Workers in Universities and Colleges of the Northeastern Region, <i>Raymond H. Leach</i>	248
The Purpose of Worship, <i>George C. Fetter</i>	251

The Chicago Theological Seminary

A graduate school, training both men and women for the ministry and other forms of social and religious work. Located at the heart of America's greatest laboratory of urban and rural problems. University privileges and affiliations. Many-sided flexible modern curriculum. Further information on request.

ALBERT W. PALMER, President

5757 University Avenue

CHICAGO

Christian Education

Vol. XVI

APRIL, 1933

No. 4

EDITORIAL NOTES

THE Executive Committee of the Council of Church Boards of Education met in New York on February 24, all members, with a single exception, being present. The proposals of the Joint Committee were given careful consideration. Among the policies and methods agreed upon may be mentioned the following:

The Joint Committee is empowered to assist in arrangements for conferences to be held under the joint authority of the Council and Association, and to cooperate with the Executive Secretary in field and survey work authorized jointly by the Council and Association.

The Executive Committee recommends to the College Department that the closest and most fraternal relations be maintained between that Department and the Liberal Arts College Movement, and that the College Department cooperate fully with the Liberal Arts College Movement in Regional Conferences to be conducted in selected areas of the United States.

The Executive Committee recommends that Dr. Noffsinger be requested to continue his study of the contribution made by church related colleges to local congregations, and to the work of the church in general, using material assembled by Dr. Kelly; that a resumé of the methods used in making and keeping vital contacts between Brethren colleges and their graduates be published in CHRISTIAN EDUCATION; that such vital facts as have been developed in the study of the Friends and Brethren groups of colleges which might be of interest and value to other church related colleges be summarized for the information of the Executive Committee.

DR. H. O. Pritchard, General Secretary of the Board of Education of the Disciples of Christ, is doing a fine piece of publicity work regarding the colleges in the church papers affiliated with the Disciples fellowship. A statement from him on college administration appears on another page.

THE *Presbyterian Banner* of Pittsburgh runs a valuable column—"With Colleges and Schools," where Christian education is given due prominence.

THE Editor was about to speak at the Sunday Vespers Service at Syracuse University. Noticing a generous representation of faculty members in the audience, he asked the young woman in charge of the meeting—

"Do you allow faculty members to attend religious meetings at this institution?"

"Oh, yes," she said, "we encourage it!"

CORDELL HULL, Secretary of State, is a graduate of the Law School of Cumberland University. Raymond Moley, Assistant Secretary of State and special adviser to the President, is a graduate and a member of the Board of Trustees of Baldwin-Wallace College. William H. Woodin, Secretary of the Treasury, is a trustee of Lafayette College.

NATURE'S CHRIST

SARAH LEWIS BETTS

Lift up thine eyes unto the hills.
Christ's strength will make thee strong.
Thy fainting heart with gladness fills,
Thy lips can form a song.

His strength throughout the forty days
He gathered from the trees,
The rocky slopes beneath His gaze,
The flowers, the healing breeze.

All nature seemed then to combine
To give Him fortitude
And on a thousand hills the kine
Were His—and understood.

Therefore, oh man, through these hard days,
When trials and want annoy,
Let Nature's Christ thy Shepherd be;
The climax—Easter joy!

WHAT CONTRIBUTIONS HAS RELIGION TO MAKE THROUGH THE CHURCH FOR SOCIAL RECONSTRUCTION?

EDMUND B. CHAFFEE

Director of Labor Temple (Presbyterian), New York City

Organized religion emerged from the Great War impaired in morale and prestige. It was powerless to prevent its coming and it had no clear message when it came. Faced with that world catastrophe the church had little to offer and as a consequence its hold upon multitudes was weakened. It has survived but that failure has cost it the respect of no small number of clear thinking idealistic men and women. Today the church faces a second great crisis. It dare not fail again for failure will probably mean that the church will cease to have any appreciable influence in the new world into which we are coming. And this will be a tragedy both for the church and that new day which is dawning. It is therefore of prime importance that we ask, before it is too late, what contributions organized religion can make to the period just ahead, a period all will agree is to be one of profound social change; one of the great turning points in human history.

This conference has made clear the nature of the crisis through which humanity is now passing. Until a few short decades ago man had to depend upon the muscle of himself and the animals he domesticated to get his work done. Very real limits were thus set to what he could accomplish. Work as hard as he could it was impossible for him to produce more than a very small fraction of what he wanted or needed. His laws, his customs, his morals, his institutions were all built upon what Professor Simon Patten used to call the economy of deficit. Then in the past century and a half and particularly in our own generation man has tapped the energies of Nature. He has stepped up the power available to him many fold. He has made the revolutionary shift from muscular energy to the energy of high power machinery. So tremendous has been this change in the capacity for doing work that words can scarcely express it. One man can do by the touch of a hand what a thousand slaves never did. One of our great turbines can generate more energy than all the working

population of ancient Egypt. This has indeed been the real revolution beside which the French Revolution and the Russian Revolution were but ripples on the tide. The economy of deficit has become the economy of surplus. It is this basic fact that is at the bottom of our present confusion in economics, politics, philosophy and religion. We are in the process of adjusting ourselves to the mighty changes which high power machinery is forcing upon us. It is because of this basic fact that we have the absurd spectacle of starvation in the midst of plenty, millions unemployed with millions needing their services, our suicide rate mounting to new heights and fear gripping the hearts of both the panhandler and the millionaire. What can the church say and do about all this? Before I attempt to answer this question let me deal with a prior one which is often raised.

There are some, not so many as a few years ago, but there are some who say that the church has no responsibility in this field. They say that religion is purely an individualistic matter, that it should not enter this economic realm. To them we may reply that life cannot be divided into the economic and the religious. It cannot thus be departmentalized. We function with our whole selves in each situation. Our psychology has driven that fact home to us. Moreover, if our religion does not enter into our everyday business life where we spend the most of our time it will not have very much effect in the relatively few moments we devote exclusively to it. We Americans in our insistence that state and church must be separate have far too rigidly divided life into the secular and the religious. This division has made religion unreal and it has made business pagan. And finally, religion has the vision of a world completely organized around the principle of love. It can never be satisfied with less than the realized rule of God in all human life. It prays "Thy Kingdom come, Thy will be done on earth as it is in heaven."

But what has the church to offer in this world disaster? What light does it hold up in this deepening economic night? Well, it offers today what it has offered throughout its history. It offers charity. It is easy to sneer at this. No one knows better than some of us how inadequate it is and yet it is of tremendous significance in the present situation. Largely through the stimulus

of church folk the hungry have been fed and the naked have been clothed. The churches have done their part and done it well in the various Gibson committees, community chests, denominational drives and all the rest. It has been the teaching of the church through the years that has made nearly every one in this land feel that somehow all in need must be cared for. The church might have done more in this realm but it has given generously. Increasingly it is giving sacrificially. The church has pretty well carried out the command of John the Baptist to the multitude who came to hear him on the banks of the Jordan: "Let him that hath two coats impart to him that hath none and let him that hath meat do likewise."

However, no one will presume to say that this is the whole duty of the church. It is but a palliative. If the church can offer nothing more, then indeed is its doom sealed. Increasingly in this unprecedented disaster do I think of those words of Jesus when he said to the crowds that gathered to hear him: "When you see a cloud rise in the west, you say, 'There is a shower coming' and so it is. When you feel the south wind blow you say, 'There will be heat,' and so it is. You hypocrites, you know how to decipher the look of the earth and sky, how is it you cannot decipher the meaning of this era?" I believe therefore that there is no more important duty laid upon the church today than that of helping men and women to understand the present situation. If from every religious leader in this country there could come the basic teaching of what this crisis really is, we could face the future with confidence. If from every pulpit in this land there could go forth a message as to the nature of the problem, we would be a long ways in the direction of a solution. In this conference we have heard the facts as to the changes which have resulted from our high power machinery. Let the churches make those facts known. Let them make it known that it is now physically possible to give everyone the material basis of the good life. There would then be not only the possibility but the probability that public opinion would demand that our political and industrial leaders make the social changes necessary to use the physical equipment we now possess to give all the necessities and comforts which are rightfully theirs.

But in understanding the situation actually faced there is more to be considered than the rôle of high power machinery. There is also the hang-over we still have from chattel slavery. It was slavery that cut society in twain. It was slavery that divided mankind into classes. The ancient civilizations were built upon it. Feudalism took over the institution and rechristened the slave a serf. The industrial revolution took the masses into the factories and paid them wages but taught them to think of themselves as a lower order than those who owned those factories. To put it briefly, from chattel slavery the masses have inherited a social inferiority complex and the privileged have inherited a social superiority complex. The old, old evil of slavery still prevents us from thinking in terms of the essential oneness of mankind. The church must help to dispel from men's minds the last vestige of the evil inheritance of slavery. It is that evil inheritance which makes us so tolerant of the idea that it is necessary and just for a few to have much and the many little.

It will be a contribution of the first magnitude if the church can bring to its adherents an understanding of what humanity's present problem is. Possibly that problem might be stated in some such terms as these: How can we so organize our economic life as to use our high power machinery so that all the people shall have the necessities and comforts of life and at the same time have that organization emotionally satisfying to them. I add the latter part because it is easy to conceive of a regimentation of life which would provide all an abundance of things but would be hideous in its thwarting of individual expression. Now this stating of the question would not solve it but it would provide an informed opinion which would make a solution inevitable. No lasting solution will take place until there is such an opinion. It is the first responsibility of the church then to help men and women understand the problem now faced by the western world.

The second contribution which religion can make through our churches consists in judging the social system of today. Like Amos of old, the church must hold up the plumb line of righteousness. The spokesmen for religion must hold up the mirror to human society and show men what it really is. They must indulge in destructive criticism and not be deterred by the fact that

they cannot furnish a blue print as to precisely what they would put in place of what they denounce. I rejoice that it was two clergymen, John Haynes Holmes and Rabbi Stephen S. Wise, who dared to speak out and flay the recent regime of the buffoon Walker. In the present situation the church is faithless if it does not attack such evils as child labor, the break down of labor standards and civic corruption. Only as these evils are denounced will remedies be found and applied. I do not mean by this that the church should be always scolding but I do mean that it must be unafraid in its championship of the rights of the poor and the oppressed.

Increasingly have I come to feel that the church may well make another contribution in this fearful day. Our men of science tell us that they are dealing with the how of things. Ultimate meanings and purposes are not within their province. We may say to the man of science we want to fly and he will invent the aeroplane; we may say we want to go under the water and he will work out the submarine; we may say we want to be done with smallpox and he will devise the preventive vaccination. However he does not essay to tell us what we ought to want. That is not in his field. That question of what ought to be lies in the field of religion. In this fundamental difference between science and religion we have a clue as to the rôle of religion in our facing of the economic crisis. It will be a most important contribution for the church to make clear what we really want of an economic system. The first rule for success in an undertaking is to have clearly in mind what is sought. If our social aims can be made clear then we can say to our scientists, our technicians and engineers—"These, gentlemen, are the things we want, show us how to get them."

To make a little more definite what I am saying, the church can make articulate the demand that whatever new economic technique may be devised shall give us all the material basis for the good life. The first business of an economic system is to produce the goods we need. We can chalk that up as Aim Number One. We can also make clear the aim of security which is so deeply in the thought of all of us. From the ditch digger to the banker there is that craving for economic security, the

desire to be guaranteed that if we do our part we will be taken care of in old age and in sickness. There are such physical aims as these, goals so important that they are practically self evident. There are also imponderable goals, spiritual goals if you like which are just as important. Individual freedom, probably equality, and certainly fellowship are goals to be held up and striven for. In this sphere the old slogan of the French Revolution was not far wrong—liberty, equality, fraternity. Religion, then, can make a genuine contribution if its spokesmen will help the people to keep clearly in mind what they really want, if they will define the ends to be sought. If these ends are made clear and if they are held constantly before our men of science and technicians they will show us how to get them.

A real contribution can be made by the church in helping men to understand the issues civilization now faces; it will be of social value, too, for the church to condemn the evils which afflict us and it will be a great gain if the church can make clear and definite what are the worth while ends to be sought. There are two other contributions which must not be forgotten.

The church can be of inestimable service in creating the proper atmosphere for the solution of the problems which now torment us. There are clashes between opposing interests. It is quite thinkable that these clashes may become open warfare. The class war may become an open and bitter reality with all the weapons used in international war. But every human problem can be solved if there is a will to solve it. The church is the one organization which we have which declares boldly that all are members of the common human family. If there is a genuine understanding of that fact of brotherhood a solution can be found. A heavy responsibility rests upon the church for the creation of that spirit of good will in which alone these group antagonisms may be solved. From a slightly different angle it may be pointed out that the church may be able to energize the wills of men so that they will seek a solution for their problems until they find it. But all this may be summed up in saying that the church has a contribution to make in this day in the creating of the atmosphere in which there will be a deep and abiding desire to find a way out consistent with justice and the Golden Rule.

And finally we must never forget that human society is made up of individuals. Unless those individuals are socially minded it is going to be impossible to make the collectivism toward which we are undoubtedly moving, the Utopia for which we strive. Some way must be found to sublimate the age old lust for possessions and the lust for personal power. Religion alone can turn that trick. It can turn it by what Horace Bushnell so aptly described as the expulsive power of a new affection. Religion has always taught and it must continue to teach that it is only as a man really lives for others that he finds a satisfying life. It is only as he loses his life that he can save it. It is now the duty of the church as it has been its duty down through the centuries to create men and women who will be governed by the desire for service. Only as such character is created is there any hope of a human society very much better than what we now have. The church must teach that men cannot serve God and money, and it must drive home also the spiritually corroding effect of the lust for power. It must make real those words of Jesus: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." No greater contribution can be made by the church than the developing of individual men and women "conditioned" (to use a word blessed today) to seek the well being of others.

What contributions has religion to make through the church in this era of social reconstruction? There are many but possibly the most important may be summed up in this brief sentence. It is the task of the church today to understand this era, to judge it, to hold before it worth while goals, to create the will and the spirit in which alone its problems can be solved, and above all to create men and women who will be actuated by a passion to secure for all the good life they desire for themselves.

You will note that in all this I have advocated no particular political philosophy or program. I have consciously refrained from doing so. I am not oblivious of the fact that the changes which must come will have to come through concrete programs. There may be times when it is well for the church to endorse some specific legislation but generally speaking it will have more than

enough to do if it does those things about which I have been speaking. The church has lost a sense of its own message if it has to look around to find some program to which it may tie. Its program is nothing short of the complete regeneration of the human heart and human society and while that program may be partially expressed in some of the movements now holding the center of the stage it is by no means adequately expressed in them. The Kingdom of God implies far more than socialism or any other political or social movement.

My friends, we stand at one of the great moments in human history. The old order is crashing before our eyes. It will live on for awhile but the plain fact of the matter is that our hearts are no longer in it. It has been judged by the Christian conscience and found wanting. The moving hand has written. The decision has not yet been announced but society has already made it. Individualism free and unrestrained has served its day and collectivism which alone is appropriate to the technique of high power machinery must and will come. That change carries with it the possibility of giving every man what kings and princes could not have before. It may well be that the historian of the future will count all before this century as barbarism and will write that it was not until the twentieth century that man finally won his struggle for the material basis of life and became civilized. It is a glorious vision that we see. Physically speaking, our economic problem is solved. All can have an abundance of the things needed for human life and comfort. To what heights may humanity not rise when man is freed from the haunting fear of want. What possibilities there are in human nature when man no longer has to fear that his neighbor will deprive him of livelihood. Men then can really cooperate; they can live as brothers. The vision of the prophets can come true that they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat. All these things can be done in this very generation. Whether they will be done is going to depend upon the church and the leadership of it.

Copies of this address may be secured from Mr. Herbert E. Evans, Counselor to Protestant Students at Columbia University, New York City.

MISSIONS AND REVOLUTION IN SEMINARIES

GARDINER M. DAY

In the recent *Yearbook of American Churches*, Dr. Herman C. Weber points out that the proportion of church membership to population has been almost constantly increasing in this country for the past 200 years. Likewise reports indicate that the depression has had the tendency to increase church attendance, particularly in the cities. As in individual lives, so in the mass, men still turn to the church in adversity. Despite this evident increase in attendance, churches all over the country have probably never faced so difficult a year in which to raise not the *usual* but a sufficient budget to keep in the running. Not a few rural churches have closed or been combined with others and many city churches have laid off the assistant minister and lay members of their staff. Consequently, a new problem has been facing the heads of our theological schools, namely, that of placing their graduates. As a rule in the past, empty churches were waiting to receive the young man as he carried his B.D. diploma out of the seminary portals, and indeed the unfortunate problem that often faced the seminary was that even if the seminary thought the man unqualified for the ministry and did not give him his degree, the church and the denomination would ordain and call him just the same.

At present the heads of the theological schools are only too anxious to know of any possible vacancy which might be filled by a student graduating next June or even one who has been waiting since last June. This situation has a very important redeeming feature, which is that it places in the hands of the seminaries at once the privilege and the responsibility of being far more careful in their selection of men for admission and also of raising the standard in the seminary itself. In the past if one of the theological schools with high standards refused to accept a man, the chances were almost nine out of ten that he would be admitted by some other school. Now that most of the seminaries report large enrolments, if a man is refused by one school the chances of his being admitted by another are greatly reduced. Some seminaries have already announced that in view of their probable inability to place graduates the number

of first-year men who will be admitted will be greatly reduced and in addition men will not be allowed to continue beyond the first year if it is deemed that they are not fitted for the task of the ministry.

It is scarcely necessary to add that this situation is aggravated by loss of income on the part of seminaries both through decreased dividends and donations. Not a few faculties have volunteered or received salary cuts, to say nothing of economies which have been made in innumerable other ways. For example, the Union Theological Seminary, in place of its usual spacious *Alumni Bulletin*, issued a small four page "Depression Edition" at Christmas and the Yale Divinity School's January issue consisted entirely of book reviews, and these are typical.

Despite, or better on account of the depression and the economic anxiety which it has caused, this academic year through which we are passing has been a splendid one for all the seminaries of which we have any reports, for it has given rise to increasingly deeper and more intensive thinking upon the purpose and function of the Christian religion and no doubt to more earnest prayers for light on present pressing conditions. A longer account would have to tell of individual and group projects in the aid of the unemployed, or individuals and groups who have taken part in meetings in strike situations, as well as sessions when anxious students kept the lamps alight until the early hours of the morning in considering their obligations as Christians in the face of an unjust and unchristian social and economic order, but we must content ourselves with but a brief indication of types of thought among seminary students.

In the midst of the unemployment and suffering of the past year it would be a tragedy of the most titanic kind not to find the students and faculties of seminaries seriously considering the challenge of these conditions. Fortunately, this challenge has been uppermost everywhere. That admirably edited journal, *The Chicago Theological Seminary Register*, presents in the March issue articles by President Albert W. Palmer, Drs. Graham Taylor, Arthur E. Holt, Matthew Spinka and Carl R. Hutchinson on the subject "The Church and Revolution." President Palmer declares that he believes the task of the church

is both to create and to absorb a revolution in social attitudes. Specifically he writes:

The revolution which the church must demand thus becomes clear: it is such a change in our social planning and economic organization as shall substitute work, earnings, and self-respect for all forms of relief and dole. If this means a shorter week and fewer hours, more scientific taxation, social insurance for old age and unemployment, cooperative medical care, municipal housing, national control and planning of crops, production schedules and distribution of raw materials, well and good. What the church must insist upon is no one particular economic program but that, by whatever program, the present intolerable conditions must cease and human welfare must be advanced.

Similarly Mr. Arthur E. Holt writing on the subject "Social Justice for the Farmer" states that if Catholic and Protestant churches have declared for the doctrine of a just price it is up to them to condemn those immoral practices which make it absolutely impossible for the farmer to get a just price. Further he says:

Religion ought to undergird the farmer in his effort to seek power. You have a moral obligation not to injure another man, but you also have a moral obligation not to let him injure you. You have a right to seek collective power because only as you have power can you do good. You do the city laborer no good if you allow the farms to become so poor that your sons and daughters come into the city and threaten the city laborer's job by standing at the gate of the factory waiting to displace him. You do the nation no good if you allow the country to become a place with poor schools and poor churches and send out poorly educated boys and girls.

Into this arena of thought on the place of the church in the face of social change has come that striking volume by Dr. Reinhold Niebuhr, *Moral Man in Immoral Society*, placing a question mark in the name of realism on the church's ability to effect the necessary revolutionary change.

If the rest of the world changes it is certain the Christian missionary enterprise cannot stand still. Hence it was singularly appropriate that *Re-thinking Missions*, the now famous report written by Professor W. E. Hocking of the Laymen's Inquiry,

should have appeared last fall. As Mrs. Pearl Buck said, it is "a unique and a great book" and one bound to create both favorable and unfavorable comment. That it has been received most favorably by the thoughtful youth of the churches I believe can be said with truthfulness, but that it has brought down upon itself severe criticism from the conservative elements of Protestantism is also evident. Most of the criticism has been aimed at the theological emphasis in the volume. For example, Dr. Robert E. Speer of the Presbyterian Board of Foreign Missions criticizes it severely because "life is construed in humanistic this-world terms, and that the spirit of Christ is not the Holy Spirit of the New Testament, who is nowhere mentioned," while Professor Frank Gavin of the General Theological Seminary (Episcopal), defining the church as the "extension of Christ's incarnate life and work," criticizes the report for considering Christianity as separate from the church, for such a separation he declares is "radically impossible." All this has resulted in an almost endless discussion in the seminaries and will mean, without question, that the students who graduate in the present student generation at least will have a much more comprehensive knowledge of the problem involved in missions. As we have noted some criticism, a quotation from Professor Hocking's reply in a recent issue of *The Witness* will be of interest:

The report *has* its theological elements: to anyone who should question where Christianity has anything distinctive to say to the Orient, the report gives an extended answer. It answers in the language of laymen, and so far as may be in the language of those very skeptics; 'This much, and more besides—,' so the report proposes, '— at least this Christianity has to offer.' But it makes no attempt to state a system of theology, not even to define the full faith of any of its members. In two senses, then, there is no such thing as 'the theology of the report'; there is no complete statement of theology; and there is not one theology, but a working union of fifteen theologies, conservative and liberal together. Nevertheless, in various quarters, the report is judged on the basis of 'its theology,' assumed to be of a liberal partisan type.

While missionaries are feeling the necessity for more united activity and Christians are rejoicing in the achievement of the

South India United Church, the Christian Unity League meeting in Berkeley, Cal., declares the 215 denominations operating in the United States to be a scandal of civilization and continues its educational work in the interest of church unity. While that fine statesman Bishop of the Episcopal Church, Edward L. Parsons, of California, does his best to cooperate with the League, a group of strict Anglo-Catholics of the Communion endeavor to bring pressure upon the Presiding Bishop of the Church to forbid their brother clergymen from joining in such corporate communion services as that held by the League some time ago in St. Louis with the cooperation of the Episcopal Bishops there.

Two divinity schools will remember the fall of 1932 as a significant date owing to their dedication of some worthy new buildings. These are Colgate-Rochester and Yale. The spring of 1933 saw the passing of Dr. Arthur Cushman McGiffert, former President of the Union Theological Seminary and for many years Professor of Church History in the same institution. Dr. McGiffert was that rare combination of a truly great scholar and fascinating teacher and his thousands of friends and former students will alike rejoice that he lived long enough to complete his two volume history of Christian Thought.

To date we have only received the prospectus of one theological school summer session, namely, that of the Union Seminary in New York. It will be held July 10-August 18, and will offer courses in the New Testament with Professor James E. Frame; in Christian Ethics with Professor Reinhold Niebuhr; in Philosophy of Religion with Professor Bruce Curry; in Systematic Theology with Professors John Baillie and Walter M. Horton; in Practical Theology with President Coffin, Adams Burnet, D. M. Baillie, of Glasgow, George A. Buttrick, and Robert R. Wicks, of Princeton; in Religious Education with Professors Harrison Elliott and Erdman Harris, Adelaide Case and Carl I. Hellstrom.

OUTLINE OF A UNIT OF BIBLE STUDY

The attention of teachers in Departments of Bible and Religious Education is called to the pamphlet containing the *Outline of a Unit of Bible Study for Secondary Schools* and a selected *Bibliography*. Copies are available from the Council office at 25 cents per copy, ten copies for \$2.00.

MISSIONS IN THE WORLD OF TOMORROW

DAVID R. PORTER

In the world of religious thought the Report of the Laymen's Foreign Missions Inquiry has provided a sensation comparable to that recently created by Technocracy in the field of social reform and economics. In every college both students and professors have become interested in missions as criticised in that report. Every trip or vacation has brought students into touch with discussions about it.

It is most timely therefore that a special committee has been constituted to help organize this discussion among the students of the continent. The members of the committee include representatives of the Church Boards of Education as well as of the Missionary Boards, the Student Volunteer Movement and the Men's and Women's Christian Associations. It is in its make-up and in its planning typical of that inclusive student movement which in one form or another has through the years developed in most colleges and universities. Without the help of such a guiding committee the interest in missions, momentarily awakened, will ravel out and not be solidified into effective programs of study and action.

Many readers of this journal will want to order the books on which this campaign is based and it is hoped, as in the case of scores of other workers with students, will become centers of discussion groups. The price is an amazing one—only ninety cents (postpaid) for a full copy of the Laymen's Report, for a copy of Dr. John R. Mott's "The Present-Day Summons to the World Mission of Christianity" and a study outline for six weeks, having the title of this article. Every one who is willing to become the leader of a group also receives a packet of supplemental material, including statements from the different Church Boards which participated in the Inquiry and, *inter alia*, a copy of Dr. Robert E. Speer's appraisal of the Report. Orders may be addressed to Room 608, 347 Madison Ave., New York City.*

* The Young People's Departments of all denominations are planning a study of "The Christian Mission in the Modern World," which will include the Laymen's Inquiry but also face the larger issue of the obligation of organized Christianity in the world today. Dr. H. T. Stock has prepared a booklet, *So This Is Missions*, which may be obtained for 35c from the Missionary Education Movement, 150 Fifth Ave., New York.—E. L. K.

CHURCH-CONSCIOUS COLLEGES AND COLLEGE-CONSCIOUS CHURCHES

ROBERT L. KELLY AND RUTH E. ANDERSON

Whither the church-related college? Some say that it is "passing"; others that it is being reborn. There is no denying that a few institutions are closing or merging, a process naturally expedited by economic conditions, or that the repudiation by others of church relationships or by churches of college relationships either overtly or by implication, is further reducing the ranks. However, the passing of colleges unequal to the demands of present day standards is not so serious as might at first appear. And we should not necessarily condemn those that disclaim sectarian connections to render what they consider a larger service as "Christian colleges."

As a matter of fact, this situation is partially, at least, attributable to the apathy of the churches themselves. Founded in the flush of denominational zeal these colleges, with the multiplication of educational opportunities and the waning of church loyalties, have more and more been left to shift for themselves. It is only occasionally that we find the Conference of a church pledging itself to meet any deficit up to \$10,000 incurred in the operation of its small college during the year, or upon representations of college authorities to organize a board for the collection of funds and pledging of financial support. In general, an institution that today must depend largely upon a denominational constituency for support has hard going, indeed. The vitalizing of this relationship has become a problem of many colleges.

We find one president recommending to his Board of Trustees "that an earnest endeavor be made to retain the warm and friendly fellowship of the local churches as the supreme asset of the college." The field secretary of another college writes: "I feel that immediate plans should be made, whereby every church in our territory should become a yearly contributor to some phase of our college." One institution, concerned because of the small number of children enrolled from church homes, undertook a survey of the educational needs of the denomination within the state. Again, a group study of colleges of different denominations within a designated area with reference to church support is beginning.

Our present purpose, however, is not to recite instances of this sort, but rather to describe methods of contact between the college and its constituency, that the churches may be made more college-conscious, that the colleges may be made more church-conscious, and such bonds as exist may be strengthened rather than severed.

Many methods of contact have been devised and tried. The Brethren colleges, which have recently been subjected to special study, are found to be singularly successful in establishing and maintaining relationships with individual churches, and it is hoped that suggestions drawn from their experience may prove valuable to others.

Advertised Objectives. There is no doubt that the support and cooperation received by the colleges of the Church of the Brethren from their denominational constituency may be attributed largely to the attitude of the colleges themselves toward the principles, ideals and practices of the church. Their position on these matters is given frank and fearless statement by the college officials. The excerpts which follow are drawn from different institutions not always named.

. . . Our business is not merely to train the young people who are sent to us from different parts of our country, but also to raise the educational standards throughout our entire constituency by creating in every local congregation a deeper interest in Christian education. The future of the church lies in the colleges of today, and that future will be what the church makes of the colleges of today. Elizabethtown College was chartered as an institution of the Church of the Brethren and her sole right to an existence is her devotion to the faith held dear by the members of our fraternity. It has been the policy of your Board to exclude all collegiate practices and customs that do not foster Christian manhood and womanhood and to this policy every member of the faculty is pledged so as to make vital in each student the high ideals of the Christ. . . .

If there is to be a soft pedaling on things religious, we might as well close the doors of our institution. A distinctly Christian atmosphere must be maintained in our college or there can be no future. It is this distinctiveness that assures our existence. To preserve this atmosphere is the chief business of every professor and employee of the college.

The college aims to introduce each growing individual to

the spiritual inheritance and to impress upon him the responsibility of becoming a bearer of the experience of the race to succeeding generations. We regard formal education as the direction of experience to the modification of Christian character so that more desirable and richer experience may ensue. Christian ethics are held as the standard of living. Christian character is respected with the highest regard and with an almost sacred reverence.

The problem of the churches and college are mutual and by sympathetic cooperation both will succeed since the ultimate object of both is the same.

The responsibility for training the religious leadership of the Brethren Church from the Mississippi to the Rockies and from the Gulf of Mexico to Canada now rests on McPherson College. It is a sobering responsibility.

The aims of McPherson are to produce scholarship and develop character. Since the school is a church college we attempt to do this through Christian teachers and in a Christian environment. Every activity about the college must contribute to these ends and must not work at cross purposes to this main purpose for which it exists.

Members of the Church of the Brethren are expected to exemplify in their life and conduct the principles of the "simple life." Loyalty to the church and her counsels is taught. The institution desires to cooperate with the churches for the spiritual welfare of the young people and to prepare them for more active church service when they return to their homes.

You will want to know something of the social, moral, and religious conditions of the college. The management and faculty have endeavored to maintain the principles of the college and those who support it. The student body has loyally supported us, notwithstanding the present day temptations to lower standards. We believe that there has been a decided improvement in the attitude and conduct of the student body in recent years toward higher standards of Christian conduct.

With respect to the restriction on various kinds of amusements the president of Manchester College said: "We feel the general spirit of the church is against it and we want to work with our church." A committee that surveyed one of the colleges reported that they had never visited an institution where so many restrictions upon amusements were imposed with so little effect of repression.

LaVerne was founded primarily for the purpose of providing worthy young men and women an opportunity to obtain a Christian education. . . . It is the aim of the college to prepare for the largest service possible. Nobility of character, a proper evaluation of the individual and an understanding of one's relation to society and to the church are ideals set forth in the arrangement of the courses of study, the instruction, and the spirit of the college.

The religious life of the college is distinctly Christian. It is not ascetic, but fervent and devout.

Blue Ridge College was founded for the purpose of Christian education. Hence our supreme aim has always been the development of strong, Christian character. We are endeavoring to make the name of our college the synonym of Christian ideals, hard work and thorough scholarship.

The consistent aim of the administration has been to justify to our friends and to all who learn of Juniata the term "Christian College," a designation for which we make no apologies. To the extent that we achieve this end we believe we shall succeed, and to the extent that we fall short of it we shall fail.

The feeling that churches have very definite obligations to their institutions, which should be recognized and honored by the constituency, is given frequent expression by college authorities. In recent months the president of Elizabethtown College deemed it necessary to exhort the church in the following manner.

To maintain colleges that are willing to stand for Christian ideals to the extent that they will forbid foolish and wasteful practices should be the business of every denomination. Until we stand faithfully committed to such a trust we have no right to ask for the support of the church. But when institutions do aim to stand for the truth of the gospel, it should be the duty of the church to support them with their money and children. In fact, the church must do this or perish in the end for lack of leadership trained in a distinctive Christian atmosphere. Our Christian colleges must "turn the world upside down" today, or else materialistic determinism will bring the nations to moral chaos.

Another president said: "We find that the churches are receiving even in a financial way more than they are contributing to the support of our work." And on another occasion:

The state support makes it possible for the church to continue a Christian college with the advantage of low expenses

and good educational opportunities. The outlook for continued state support is favorable. It remains for the church to match this support.

However, the spirit of service and cooperation between college and church is not confined to these declarations and affirmations of doctrine and principles. It seeks and finds more substantial forms of expression.

Student Contacts. The Brethren institutions, like other church-related colleges, have their deputation teams which conduct services in nearby churches and which occasionally make more extended trips. As one president remarks, the members of these groups not only bring helpful inspiration to the congregations visited, but also find much self improvement in this deputation work. The authorities of one college reported that seventy-two churches were visited by deputation teams during the school year. The ordained ministers and prospective ministers, enrolled in all of these colleges, have frequent opportunities for practice and service in nearby churches.

These colleges, too, have their quartettes and glee clubs that represent them among the Brethren as well as non-Brethren constituencies, or may, as in the case of a LaVerne organization, carry the good-will of the college across the continent. A group from one college put a missionary play "on the road."

Missionaries in the Field. Practically every college in the group through one organization or another contributes to the support of a Brethren missionary on the foreign field.

College Officials. The field secretary or student solicitor is another active agent in bringing the college to the churches. He visits the congregations and secures from the pastors the names of high school students. Promising leads are followed up by personal visits, when possible, by the president or other college officials, by alumni or students. Representatives of the colleges attend summer assemblies for young people, district meetings, the annual conference of the church, etc. The president of one of these colleges is president of the General Board of Education of the Brethren Church. Faculty members of all these institutions are represented on the national church boards from three to eleven times. One professor was for several years president

of the State Sunday School Association. A professor of another college devotes two thirds of his time to the office of Executive Secretary of the Council on Religious Education for the state. Through such contacts college authorities meet the parents of many of their students and become familiar with their home and community environment. One president can call every student by his or her first name—and does. A field secretary, who scouts for students as well as finances, keeps in touch with the students when they arrive and makes his home their headquarters.

Appeals for Contributions. Appeals for financial support from the church as well as for students naturally occur with considerable frequency in the annual reports. The observance of Educational Sunday is stressed. One president suggests that the occasion be used to raise twenty-five cents per member for the reimbursement of the Endowment Fund. Another college wants the offering used for current expenses. Some colleges through their district meetings seek contributions on a definite quota per member basis. Through appeals to the women's organizations funds for equipment and furnishing are secured. But such devices are neither new nor novel in the annals of college finance.

Regional Educational Board. Manchester College has developed an agency of contact that has proved highly successful. It consists of a Regional Educational Board composed of seven members elected by the state districts, whose function it is to receive gifts from churches and individuals for the college and to promote the interests of the college in the respective districts. This is a working board. Manchester has had no deficit in twenty years.

Booklets. Another sort of promotional work, which Manchester has sponsored in recent years and which has doubtless made many friends, is a booklet of Christmas greetings containing messages and letters addressed to specific groups—trustees, patrons, students, alumni and the individual state districts. The letters describe the college activities, the work of the different campus organizations, classes, students and teachers, and are for the most part written by students.

Bible Institutes. However, most, if not all of the various methods mentioned, are well known and well worn. The Breth-

ren colleges would not have achieved more than average success if dependent upon these measures alone. Their most effective contacts are made by other means. The method is psychologically sound. It has a general appeal and its success has been demonstrated time and again. The Bible Institutes, to which we refer, establish a *rapprochement* between the colleges and individual congregations impossible through the ordinary avenues of contact.

The usual method is to hold such institutes, upon the invitation of the local church, over the week-end. They are conducted by one or more faculty members sent to the churches at the expense of the college. A program of lectures by the faculty members is usually supplemented by local or student talent. The institutes are popular and well attended. People come from miles around. The enterprise reflects credit alike upon the local church and the college. As a publicity medium for these colleges it is unsurpassed. A president said that these institutes are not only of value to the congregations but help the faculty and local churches to become better acquainted and mutually to understand each other. They are splendid opportunities for strengthening the bonds between the church and the college. One field secretary arranged for seventy-five Bible Institutes, an average of two each week-end during the school year. Juniata regards the districts assigned to it as a service area and endeavors to discharge its obligation in part through these institutes. We quote the following from its catalogue.

Juniata College offers to every Brethren Church in its territory the privilege of an Annual Bible Institute. These institutes are conducted as a means of carrying the college Bible instruction to the churches and as an expression of appreciation for their liberal support in the past.

The offerings taken on these occasions are usually devoted to some designated object. In the case of Juniata the money is used for scholarships given to the children of ministers of the Church of the Brethren. At another institution the contributions go toward the salary of the Bible professor. Funds collected from this source provided cement walks for the campus and a Hobart mixer for the kitchen of one college.

Campus Institutes and Conferences. But these contacts with individual congregations are, even under the most favorable circumstances, but partially satisfactory to the colleges. In the interest of mutual understanding and appreciation they believe that constituencies should be brought to the campus. This they contrive to do through Regional Conferences, Bible Institutes, Sunday School Training Institutes and Ministerial Conferences held on the campus. The gatherings attract from a hundred to a thousand people. Juniata holds an annual religious conference for the students and friends of the college. It also fosters a Ministers' Conference each spring, which the president is certain increases the loyalty of the pastors and inspires them to present the advantages of a Christian college to their young people. The Committee on Findings of this Conference has encouraged the careful preservation by Juniata of early church manuscripts and urged the churches to contribute liberally to the fund for increasing library space to provide for them.

"The Annual Bible Institute held (at Elizabethtown) last January," says the president, "will long be remembered for the inspiration it furnished not only to the student body but to the constituency of the college in our two state districts." McPherson College considers its Regional Conference of ministers and others one of the agencies that binds the college and church together.

Assigned Territory. The success of the Brethren College plan may be attributed in a considerable measure to the faithfulness with which the colleges cooperate in maintaining the integrity of the territory assigned to each institution. The territory in which the Brethren churches are located is assigned by church districts to the several colleges. Each college solicits students and funds within its own territory. If a brethren student applies for admission to a college from a district not assigned to that college, he is advised of that fact before he makes his final decision as to the college he will enter. In the case of a recent merger, part of the territory of the closing college was assigned to the other contracting college and part of it was assigned to a third college.

College Churches. A striking feature of the life of a number of the Brethren colleges is the location of the church which be-

comes in an important degree, a phase of the college activity. The church buildings are located on or immediately adjacent to the campus and are centers of religious activity for students as well as for the non-student membership. The pastors of these churches are chosen with special reference to their adaptability to student life and insight into student problems. Church pastors are frequent speakers at the college chapel and students attend regularly church services. In most cases there is no particular line of cleavage as between the religious activities of the students in their own organizations and in the college church.

Ratio of Brethren Students. The proportion of Brethren students enrolled in these colleges on the basis of statistics supplied by the college offices are as follows—Blue Ridge 27 per cent, Juniata 28.7, Manchester 41.2, McPherson 49.2, Elizabethtown 50, LaVerne 67, Bridgewater 68.6.

Religious Life on the Campus. But after all these methods of making contacts and identifying interests would be in general ineffective if it were not for the fact that each college considers itself an arm of the church. The entire machinery of the college is set up and the personnel of the college selected with that idea in view.

The members of the boards are without exception members of the Brethren Church although there might be some exceptions to this statement if one or two of the colleges agreed to make the exceptions. The faculties of all of these colleges are chosen, among other things, because of their positive adherence to evangelical Christianity. A majority of them are members of the Brethren Church but many churches are represented in the aggregate.

The religious influences among students are exceptionally wholesome. Religion is identified with life. It is an exponent of all the activities of the college—not something separate and apart. There are special phases of the religious life developed through class instruction in Bible and religion, Christian Associations, International Clubs with religious emphasis, Student Volunteer Bands, Ministerial Clubs, church attendance and participation, deputation work and vital chapel exercises. The “religious deterioration of youth” does not apply to students in Brethren colleges. These colleges are daily and hourly putting

religion into education and education into religion. There is no chasm or conflict.

One who has spent some weeks in the aggregate on the campuses of these institutions can speak with some claim to knowledge when he says that the final secret of the success of the Brethren plan is the genuineness, directness and sincerity of the Christian lives of the members of these colleges. Without this basis of Christian experience all plans and specifications would be sounding brass and clanging cymbals.

THE PLACE OF RELIGION IN THE LIFE OF COLLEGE STUDENTS

EDMUND D. SOPER

President of Ohio Wesleyan University

As a point of departure I should like to refer to thirty-two letters from recent graduates of Ohio Wesleyan University which I have just gone over with some care. They were written in answer to a request from the Dean of Men asking these men what they would say to freshmen just come to college and passing through the initial experiences of "Freshman Week." There was much good advice, very good advice. They had much to say about college friendships, extra-curricular activities, the necessity of doing good work in their studies, the cultural advantages which college offered, and the need of character development. But I found very few references specifically to religion. This does not mean that they had no thoughts about religion; it is well known and recognized that they do. It would surprise the outsider who has never had intimate contact with college students and knows them only through newspaper accounts, which are overwhelmingly athletic, to realize what is going on in the minds of these seemingly superficial and happy-go-lucky young people. What these letters do mean, however, is that religion has not assumed very definite form in their minds and consequently cannot play the part it should in their thinking and their outlook on life.

How much of this is to be accounted for by sheer youth and how much by the time in which we live? The only answer which

seems adequate is that both play their part and that it is not possible to say how much of each is effective in their life. It was a rather unrestrained remark made by the father of one college student that young fellows were good for nothing anyhow between the ages of eighteen and twenty-two and that college was a good place to send them over this period. They certainly are very callow and inexperienced and I am quite sure we are tempted to expect too much of them, especially in a time like this when uncertainty is in the very atmosphere we breathe and when even the most mature are casting about to discover their bearings.

We must not lose sight of another factor which marks off the American college from educational institutions in other countries as unique. American students come to college as boys and girls and leave college at the end of four years as men and women. Of course there are those who are far more mature when they enter than the average high school graduate and there are those who when they come up to graduate still seem not to be ready to "go out into life." By the large, however, the fact is as just stated, the transition into young manhood and womanhood is made during the college period. Think of the decisions which they are called upon to make, or at least do make, during these momentous years. The choice of a life-work bears upon them as a necessity. The beginning of close and life-long friendships, which are the result of conscious or almost unconscious choice, is one of the most characteristic features of college life and one of the most significant. It is during these years that young men and women often make one of the most significant choices of life, that of their life companion. This may be more true in coeducational institutions than in those which are for men or women only. If so, so much the more can good things be said for coeducation. But whether they are in one kind of institution or the other, their minds do turn to thoughts of love, and whether an engagement is entered into or not before graduation, these years are most impressive as the time when these young men and women are determining the direction of the choice of sweethearts and wives and husbands.

But again, the moral bent which college students begin to make manifest as they come to the close of their undergraduate years

is an almost unbelievably infallible indication of the direction of their moral development permanently. Of course this is not always true but those who have been out of college a quarter of a century or more are not often surprised as they learn of the ethical standards which are the governing standards in the lives of their erstwhile comrades on the campus. No, these tendencies began to make their appearance long ago, while they were still in college. When one allows thoughts like these to surge through his mind he cannot but take off his hat and walk softly—he is standing on sacred ground.

One of the difficulties of the situation is that there is so little religious content in the background of the thinking of our college students. It is not their fault. Family religion has almost flickered out. How frequently is family worship conducted today? Unfortunately Sunday school and the preaching service have not stored their minds with much usable material, and unfortunately very few have done any religious reading. How could very much be expected when the primary conditions on the basis of which religion might develop are so far wanting? And yet there is among these very young people almost a superabundance of good impulses and a whole yard-full of questions about religion and ethics, and every other subject that might be mentioned. With it all, of course, there is the ever present and deadening regimentation which is one of the most unfortunate features of our college life. As Dr. Richard Roberts once put it, it is difficult to eradicate the ape and the tiger out of folks, but it is even more difficult, if not impossible, to make away with the parrot. "Uniformitarianism" is one of the most common "isms" to be found on the campus today. But with all this, about all the religious leadership we shall have in another generation must be looked for from these very young folks now in college. This is the material out of which this religious leadership must be welded, so we would better be about our business.

When, however, we begin to take our task seriously we make some significant discoveries. These young men and women are of today, not yesterday. They live in the present and have their eyes turned toward the future. There are many subjects very familiar to us who come out of the previous generation which

have little or no interest to them. Doctrinal systems, ceremonial, sectarianism are strange to their ears. They simply do not see the point. They are very much afraid of evangelism, the word conveying to them an intense emotionalism which they shun, at least in religion, like poison. They do not want advantage to be taken of them and have religion "rammed down their throats," as a young girl undergraduate recently phrased it.

What seems to be the difficulty is that religion is not really vital to them; it does not make an appeal as something significant, not to say essential. "What in the heck does it matter anyhow?" again to break into campus vernacular. Now of course that is not the whole story, or else those of us who are in religious work in colleges and universities would be among the unemployed. But it is at least what superficially may be taken to be campus sentiment—that cannot be gainsaid. If, however, our hearts are made for God and cannot find rest unless they find it in Him there must be something to take hold of in these lives, and there surely is.

I do not think we can make an effective appeal by toning religion down so that it fits into the current "world view," and hence must change when the intellectual fashion changes. It is not by making religion easier that we can win for it a place among those we really want to touch. But here I must be careful, for I know there are intellectual obstacles which are to be swept away and should be by any one dealing with students. This means that no one is worthy to be in religious work on a college campus who is not abreast of the times and not taking advantage of the development of religious as well as scientific and philosophical thought. No one can estimate the weight of the burden which can be lifted from the worried heart and mind of many a student by the wise leader who has passed through the same deep waters and who is safely on the other side. What I do want to emphasize is that, with all that, religion is always paradoxical and difficult intellectually, and that it will be useless in the end to over-simplify and to attempt to make it so plain and easy of acceptance that it presents no problem and creates no crisis in the life of a student.

We must appeal to the heroic, both intellectually and morally, if we are to secure the attention of the embryo St. Pauls and

Timothys who are waiting to lead out into new conquests for Christ in this age. The challenge which won the allegiance of the American student in the Great War was very clear and definite. They knew what was before them, hardship, homesickness, wounds, and even death, but they came gladly and even exultantly. Have we such a challenge in religion? Something which is just as difficult and challenging as that?

Is it the call "to be saved"? Not if by that call an appeal is made to self interest and nothing else. And how often what the peripatetic evangelist meant was that it would mean safety in the next life, an escaping of hell and the welcome into heaven. That and that alone cannot get the ear of the student on our campus today. It savors of "saving one's own skin"; it is a kind of "celestial fire insurance," to put it crudely but quite to the point. It is self-centered at best and has no outlook beyond one's own security and happiness. It is to misinterpret Christianity when such a motive is presented to young people as of prime importance in being a follower of Jesus Christ.

If this will not do, can we find the message we need in the social gospel? If young people cannot feel that saving their own souls is sufficient, can they not be won by the appeal to save the world? This is surely to rise to a much higher level. It is not selfish to begin with; it is objective and demands action and can be pictured as a program, all of which are most essential in the thought of students whose whole outlook is colored by the definiteness of social, economic, political programs which they are led to face constantly. This attitude is carried at times to an amazing conclusion, that they should pay no attention to their own inner development, which is a by-product pure and simple. There is much truth here, of course, which cannot be neglected. Never again dare any one say he is following his Lord who is not giving himself with utmost devotion to the bringing in of a new day, a warless world, a society without poverty, where justice and mutual consideration shall be the rule instead of the "live and let live" policy of our present social and economic order.

But when all has been said that can be said to clarify and make effective this appeal, there is still much more ground to be

covered before we have struck home to the very heart of our student today. He is still unsatisfied; he wants something more, something deeper, which finds him where he lives and which answers his most harassing questions. He wants to understand and come into satisfying relations with the universe in which he finds himself through no fault of his own. He wants to know what the universe is like, and whether or not there is at its center a Being who understands and is really holding things "in the hollow of his hand." He wants to know if there is any meaning in life and what that meaning is. He finds himself more or less of an enigma. What is the meaning of his own life, or does it just have no meaning at all? Is there any such thing as fulfilling his destiny, of realizing that he was made for a purpose and that it is possible to fulfil that purpose and thus have the deep realization that his own self has an intelligible meaning. He wants to have inner confidence and peace, feeling that he is in harmonious relations with ultimate reality. He is a hero-worshiper and his whole nature expands to the thought that he might follow the Christ and become like him in attitude and character and service.

This is our task as Christian workers, and never was there such a challenge, so difficult and so dangerous and yet so promising. We need not be afraid. Humanity is one and human nature remains the same essentially through the centuries: One of the poet-psalmists said many centuries ago,

"O Thou that hearest prayer,
Unto Thee shall all flesh come. (Psa. 65: 2)

That is as true today as then. Men and women will come to that God today for He answers their needs—if only we are intelligently and sympathetically in touch with them and at the same time in vital and dynamic touch with the God to whom we would bring them.

CONFERENCE OF UNIVERSITY CHURCH WORKERS OF THE NORTH CENTRAL REGION

H. D. BOLLINGER

Minister for Students, Wesley Foundation at Purdue University

The Conference of University Church Workers of the North Central Region met in Oxley Hall on the Ohio State University Campus, under the auspices of the Ohio State Religious Council, December 28, 29, 30, 1932. There were fifty persons registered. The registration included the Y. M. C. A. and nine Protestant denominations together with representatives of the Jewish and Roman Catholic faiths. Twenty colleges and universities from ten different states were represented in the group. Widely separated sections of the country were represented by delegates from New Mexico, Colorado and Montana on the west, and West Virginia on the east. Also there were five official representatives from religious groups: Mr. E. B. Shultz, Secretary of the Central Region of the Y. M. C. A.; Miss Frances Greenough, Student Secretary of the Board of Education of the Northern Baptist Convention; Dr. Harry T. Stock, Secretary of Young People and Student Life of the Congregational Education Society; Dr. William Young, General Director of Religious Work of the Presbyterian Church; Dr. F. C. Eiselen, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church.

It is the opinion of the writer that the Conference was one of the most successful we have ever held. This was due, in large part, to the splendid work of the local committee in charge, from the Ohio State Religious Council, the committee being chairmanned by Rabbi Lee J. Levinger. In addition to providing for the comfort of delegates in Oxley Hall, a dormitory on the campus, where delegates received board and room at most reasonable rates, the Council granted every conceivable courtesy to Conference members. One of these was the privilege granted to the retiring president of the Conference to broadcast over the University Station WEAO, a summary of the Conference proceedings.

An outstanding feature of the Conference was furnished by one of the local members of the Religious Council, Mr. John

Miller of the Presbyterian Foundation at Ohio State. Mr. Miller has made an exhaustive study of 2,500 students of Ohio State University in regard to their ideas on the subject of religion. Most of Mr. Miller's results were indicated to the Conference in chart form. However, the method in which the work was done and the results achieved merit universal distribution of his findings as a valuable aid to religious workers in their approach to students.

Another fine feature of the Conference was the paper by Dr. Harry D. Henry of the University Methodist Church at the University of Iowa. Dr. Henry's subject was, "What Shall Be the Message of the Pulpit to the Campus?" It is to be hoped that some religious periodical that is interested in the theme will present Dr. Henry's article in print and make his scholarly and helpful suggestions available to a larger group.¹

Time and space forbid to more than mention other helpful features of the Conference such as: "The Clinical Study of Religious Work on the Ohio State Campus," which was presented by nine different denominational religious workers: "The Problem Student," by Professor Maxwell of the Department of Psychology of Ohio State; "The Relationship of the Campus Denominational Agencies to other Religious Agencies on the Campus," by Mr. E. B. Shultz; the address by Dr. Edmund D. Soper, President of Ohio Wesleyan University, on "The Place of Religion in the Life of College Students;" and the devotional services conducted by Dr. I. E. Miller, Superintendent of the Columbus District of the Methodist Church, and by Dr. M. H. Lichliter, Minister of the First Congregational Church, Columbus.

From year to year, the North Central Conference has sought to bring students into a closer relationship to the Conference. This was done this year by a dramatization of an incident in Victor Hugo's, *Les Miserables*, in the play, "The Bishop's Candlesticks," by Norman McKinnel. It was presented by five members of the Wesley Players of the Wesley Foundation, at Purdue University, Lafayette, Indiana. Prior to the presentation of the play, Mr. P. M. Kimmel, President of the Purdue

¹ See May issue of *The Christian Student*, 740 Rush St., Chicago, Ill.—Editor.

Chapter of the Players, made a short talk on "The Value of Drama in Religious Education." The players, all students at Purdue University, were in attendance throughout the Conference.

In reporting this Conference, the principal thing to be done is to present Dr. Harry T. Stock's summary and findings of the Conference. Many of those in the Conference felt that Dr. Stock's presentation was one of the most outstanding features. Dr. Stock stated the following as findings of the Conference:

1—That young people come to us with an inadequate religious training and with fragmentary character development.

2—Students come to the university with an indefinite idea of what religion itself really is. Dr. Stock stated further that perhaps some of them come with too definite an idea of what they think religion is and that, many times, such definite ideas must be radically altered.

3—The problem of the university church worker is conditioned by the pressure of the university program.

4—In the Conference, the question was raised in regard to the faculty attitude toward religion. Dr. Stock asked the question, "What can we do about it?" He brought forward the idea that it is not so much the content of what is taught that appears in apparent opposition to religion, but the attitude in which it is taught. In answer to the question which he raised, he suggested that university church workers should not take an hostile attitude toward the few faculty members that put religion in the wrong light, but convince them of the value of religious work and win their cooperation.

5—In the background of all our work is the old problem of the separation of church and state. Dr. Stock raised this question, "Does religion have to be forever outside of the curricular process of the campus?"

6—There is a certain handicap in our divided denominational approach. However, Dr. Stock stated that "church union," in some cases, becomes a catch-word, that brings greater difficulties. He commended the work that is being done in a united way at many centers such as Cornell, Pennsylvania, Ohio State, etc.

7—Our process of religious education at the state universities is unrelated to the total process of religious education in the

church. He stated that here is a great field for some very definite service.

In addition to the findings which Dr. Stock presented, he stated that in our Conference, we had discovered the need of the following:

1—A philosophical undergirding of our whole work.

2—A philosophy of life at the center of which is our deepest conviction. For the Christian, the center is Jesus; for the Jew, it is the prophets.

3—An ethic that is adequate for personal living.

4—A sound sociology. Sometimes, we make very shoddy attacks on our campus economic and social problems.

5—The need of an adequate pedagogy. Some methods of teaching succeed; and it is evident that others do not.

6—A study of the purpose of worship. Should our worship be meditative, or, should it make us uncomfortable concerning our social relationships?

7—The religious worker must be informed on personal hygiene, knowledge of physiology and of psychology.

8—The need of having highly integrated lives ourselves.

The officers elected for the North Central Region to serve the next two years are as follows (the National Meeting will be held next year):

President, Rev. Alfred Lee Klaer of the Westminster Foundation, of the University of Michigan, Ann Arbor, Mich.

Vice President, Rev. Dr. W. S. Dysinger, Pastor of the First English Lutheran Church of Iowa City, Iowa.

Secretary, Miss Grace Timmons of the Wesley Foundation, University of Indiana, Bloomington, Ind.

Treasurer, Rabbi Lee J. Levinger of the B'nai B'rith Hillel Foundation, Ohio State University, Columbus, Ohio.

By a constitutional provision of the North Central Region, two officers must retire at each session of the Conference and two officers are to hold over until the next session. The retiring officers at this session were:

President, H. D. Bollinger of the Wesley Foundation at Purdue University, West Lafayette, Ind.

Secretary, Mrs. A. D. Tinker of the Pilgrim Foundation at the University of Michigan, Ann Arbor, Michigan.

CONFERENCE OF CHURCH WORKERS IN UNIVERSITIES AND COLLEGES OF THE NORTHEASTERN REGION.

RAYMOND H. LEACH

Eighteen colleges and universities of eight Northeastern states sent sixty-one representatives to the Conference of Church Workers held at Briarcliff Lodge, N. Y., January 25-27, 1933. Because of the vital interest in the Conference theme, "The Resources of Religion in the Present Age," a number of other organizations sent delegates—Northfield League, Special Committee on Student Rethinking Missions, Presbyterian Board of Christian Education, New York State Student Y. M. C. A., National Religion and Labor Foundation, Northern Baptist Board of Education, United Lutheran Board of Education.

Due to the efforts of Mr. Herbert E. Evans and Mr. Donald W. Carruthers, outstanding leaders in religious and academic fields were present, making this meeting the the most challenging ever held by the group.

Bishop Francis J. McConnell in an address on "Christianity in the Modern Crisis" brought out the fact that Christianity in its simplest form was given by Jesus when he said, "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy strength and thy neighbor as thyself." "All through the years," said Bishop McConnell, "there has been a constant tendency for the two ideas to fly apart." "Religious vision and human service must be brought together."

The Conference was fortunate in having present Professor Walter Rautenstrauch of Columbia University Department of Industrial Engineering and Professor Harold Rugg of Teachers College, Columbia University. Professor Rautenstrauch said his group at Columbia was endeavoring by scientific research to obtain a balanced point of view of the whole modern social problem from the engineering angle. "The functional organizations in the United States have been developed without relation to each other and are not interrelated in their working," declared Professor Rautenstrauch. "In society we lack the integrating devices that connect cause and effect so that we do not

see the results of what we do." According to Professor Rautenstrauch, there are four essentials to the organization and arrangement of the social order:

1. *Purpose*—which must be of high social value and have meaning for the greatest number.
2. *Program*—that must be workable because based upon knowledge of facts and common sense.
3. *Personnel*—must be competent and have sense of trusteeship.
4. *Property values*—the basis and purpose uppermost—if the pyramid is turned upside down and the property values become uppermost the result is an unstable society.

Professor Rugg made the startling statement that there will be a total breakdown of our social order by 1940 unless there is a great change in the attitude of industrial leaders and the government. While there has been amazing advancement in scientific industry, there has been no relation between work and reward. Professor Rugg suggested that one of the most important steps in reconstruction was a design or plan with a supporting body of public opinion sufficiently strong to help put it into operation. Some of the obstacles to be overcome, according to Professor Rugg, are: *Laissez faire* system of success through competition, opposition to any economic system announced before being tried, conformity concept of success to him who gets there first.

Dr. George Stewart, author and minister, gave a masterly address and led an interesting discussion on the topic "European Religious Movements in Times of Crisis." He stated that European youth, in the midst of joyless post-war conditions, have been seeking a philosophy of life and an effective means of working together. Youth movements in Europe fall naturally into three categories—

1. Purely political, as exponents of some special economic or social order.
2. Purely cultural.
3. Those based upon a definite Christian program.

In this connection, it is interesting to note that the English university ideal differs somewhat from the continental in that

character building qualities are emphasized. Dr. Stewart feels that a serious task is faced by the churches of all nations in arresting the attention and commanding the energies of youth, while on the other hand, youth must vindicate its claim to power by the strength of its dedication to the spiritual ideals of which the church has been the guardian in every age.

The high spot of the Conference was the closing address "What Contribution Has Religion to make through the Church for Social Reconstruction?" by Reverend Edmund B. Chaffee of The Labor Temple, New York City. Dr. Chaffee's address touches the heart of the whole problem and will be found on another page.

Other subjects presented were: "The Oxford Group in the Life of Calvary Church" by the Reverend J. Herbert Smith and Dr. Irene Gates; "The World of Adolescence" by Miss Zada French, The National Young Women's Christian Association, New York City; "Personality" by Dr. Prescott Leckey, Department of Psychology of New York University.

The newly elected officers for the Conference are: *President*, the Reverend James McLeod, Alfred University; *Vice-President*, the Reverend Whitney Truesdale, Syracuse University; *Secretary-Treasurer*, the Reverend David Brown, Syracuse University.

It isn't a question of financial credit; it isn't a question ultimately of financial reserves, but of moral reserves; it isn't a question of the amount of gold in the vaults, but the amount of sterling worth in the hearts of the American people. It isn't a question of financial credit, but a question of character credit. . . .

The things behind the scenes in this great national and world-wide situation are immaterial, invisible, intangible. They are unbankable, but they can make or ruin a bank. They cannot be cashed, but they can keep cash where you cannot get your hands on it. They cannot be drawn on any kind of paper check, but we draw on them for moral fibre or moral shoddy all the time. And the balance of moral fibre and moral shoddy determines the safety of banks, the security of our whole credit system and the national prosperity of the whole nation.—*Charles M. Woodman.*

THE PURPOSE OF WORSHIP

GEORGE C. FETTER

Minister, University Baptist Church, Minneapolis

It is a good thing for us sometimes to stand off and observe ourselves at worship, asking the question—Why do we perform these rites and what is our purpose in observing these forms of worship?

Professor James Pratt in his book—*The Religious Consciousness*—pictures an American congregation suddenly transported to India. Together we ascend a hill to a strange looking temple on a mountainside. We hear drums beating violently a weird music. After we have removed our shoes, for this is a holy place, we enter the sacred building. By the walls of the building there gaze down upon us hideous images. They are carved in stone and daubed with red paint. One represents a monkey. Another is a weird creature with a fat human stomach and an elephant head. In front of each of these images is an offering of yellow marigolds. In the center of the building is a stone pillar, round at the top. It, too, is red with new paint. It is wet from the continual pouring upon it of water from the Ganges River. Around it worshippers have brought their offerings—green leaves, uncooked rice, a few coins and more marigolds. Two priests stand in the corner beating drums. A third continues to pour water over the stone altar and to mumble strange words. To us the whole thing is strange and unintelligible. Yet it is evident that these native people take it very seriously and all of these forms of worship have some meaning to them.

Suppose now that a man from Mars were to visit a Protestant church on a Sunday morning. He discovers that on this day nearly everything in the city closes down. One half of the population put on their best clothes and gather in buildings on top of which are high steeples pointing toward the sky. In front of the people on a high platform stands a man, dressed a little different from the people in the pews, who appears to be the leader of the worship. He reads passages from a book that is nearly two thousand years old, passages that these people have heard over and over again. He sees them all rise and lift up

their voices together in song. He watches them all bow their heads and close their eyes while the leader talks into the air to some one who obviously is not there. He hears the organ every now and again play some quiet refrain. Very rightly this man from Mars would ask of us as we would ask concerning the Hindu service—What are these people trying to accomplish? What is the significance of these religious forms and observances? How does such observance bring enrichment to their lives?

Again it is necessary that we seek to define the purpose of worship and what we aim to do through the forms and rites and ritual of the church because corporate worship remains the unique function of the church. It is that which marks the church off from other institutions. There was a time when all education was under the control of the church but with the rise of the public school and the state university many church colleges have died a natural death and public education has been largely taken over by the state. There was a time when nearly all public charity was administered by the church. Today our great charitable and relief funds are administered by civic and united charity organizations and trained settlement workers who may or may not have any affiliation with the church. There was a time when nearly all theatricals and dramas were under the direction of the church. But today the theater and the movie are wholly independent of religious organizations. Even preaching has ceased to be the unique function of the church.

The writer believes that religious education, prophetic preaching and worship are still the three major functions of the church. These three ought not to be separated. They belong together and enrich and complete each other very much as thinking, feeling and willing are involved in every act of our whole personality.

Let us now consider the purpose of worship. Dean Sperry, who is one of our best authorities on worship, says that the chief purpose of worship is to glorify God and enjoy Him forever. Worship he believes should be an end in itself and not a means to an end. He writes, "The greatest danger of the intrusion of the scientific mood into the fabric of contemporary worship is the suggestion that worship is a means to some good other than itself; that it is justified by reference to the better control of the world and the better conduct of life."

Simply to come together to enter joyously into the celebration of life, to lift up our hearts in thanksgiving and praise, to experience a feeling of wonder in the presence of the deep mystery of life, a sense of awe in the presence of life's vastness and power, a sense of reverence for the deeper meaning and higher values of life, and a sense of profound appreciation for the beauty of holiness is in itself a very wholesome and refreshing experience.

There are times when our souls are toned up spiritually when through the singing of the great hymns, through the quiet music of the organ, through deep meditation and common prayer we allow our lives to move out together in wonder and joy and adoration to the All Encompassing Spirit that is revealed in the environing Universe.

The worship of God, then, is an act that stands in its own right. There are times when we come into the house of worship to glorify God and enjoy Him forever. We come not to use God nor to drive home a moral bargain. We come rather to express our wonder at the mystery of life, our joy and gratitude because of the good gifts of life, to feel that sense of exaltation that comes with a vision of ethical beauty—which is beauty of the highest form.

Yet worship of this type will have its practical effects. The paradox of life is this that that which seems most useless by indirection sometimes proves to be most useful. Worship engaged in as an end in itself will have most striking social consequences. It will deepen our sympathies. It will awaken our compassion. For never do we look more deeply into the heart of our fellow men, never are we more ready to respond to their deepest moral aspiration or strive to answer their social hopes than "when we look upon men through the eyes of God or stand with our brother in the presence of God."

A second purpose of worship is to give to our individual lives a sense of historical continuity. In worship we live over again the experience of the centuries and meditate upon the rich spiritual heritage that has come down to us out of the past.

How does worship awaken in us this sense of continuity with and appreciation of the past? A great part of the worship service is itself built up out of the past. The Bible passages

bring us immediately in touch with the great apostles, prophets, evangelists and poets of the Hebrew community and of the early church. The great historic hymns recall at once the glorious company of invisible witnesses whose influence and whose labor live on through the on-going church. When we sing with Clement of Alexandria "Shepherd of Tender Youth" we go back to the year 200 A. D. and share the struggle and suffering of the early Christians as they seek to plant the Christian church in every city of the Roman Empire. When we sing Martin Luther's virile hymn "A Mighty Fortress is our God" we see the church awakening out of spiritual lethargy and revitalizing herself under the leadership of the great reformers. When we sing the hymns of John and Charles Wesley our hearts are strangely warmed as we share the creative spirit of the Wesley revivals. When we sing the hymn of Whittier and the early Puritans we share the hardships and the aspirations of our Pilgrim forefathers who brought the church across the ocean and planted it on a new continent.

The life of the on-going church comes to a focus in the individual and personal life of each worshipper. This sense of our apostolic succession gives to each humble task and each day's activity a sense of high destiny. For in our little sector of life the life of the beloved Christian community is at stake.

In the third place, worship emphasizes the eternal in the midst of time. The symbols of worship will recall to the worshippers those realities that abide amid the change and flux of what some one has called "the violent discontinuity of our American life."

What are some of these universal emotions and impulses? There is the feeling of awe and wonder at the mystery of life. Whether it be a primitive savage standing in the presence of a tree that has suddenly burst into full bloom, or Moses standing in the presence of a bush on Mt. Horeb, or a modern man watching the splendor of the sunset or contemplating the march of the season; wonder is a universal experience that leads us into the presence of God. At such times we sing with Maltbie Babcock—

This is my Father's world, and to my listening ears
All nature sings and round me rings the music of the spheres.

Penitence and confession are universal emotions. All men at times have a sense of shortcoming. We all are conscious of a moral cleavage in our nature. There are times when the hymn of penitence and the prayer for forgiveness may express the deep cry of our spirits. We need a "power-not-ourselves" that will cleanse us from all unrighteousness.

Toil and struggle are also universal experiences. Life is a constant struggle for existence. When man ceases to struggle he soon loses his hold upon life. In all ages man has been compelled to earn his bread by the sweat of his brow. In worship man seeks to lift each day's toil into the realm of the sacrament and to make the commonest task lead toward some far-off moral goal.

Every task, however simple,
Sets the soul that does it free,
Every deed of love and kindness
Done to man is done to Thee.

In these words Henry Van Dyke expresses the desire of man to relate the daily struggle of life to the infinite purposes of God.

There are also hymns that express man's hunger for justice and brotherhood. The cry for freedom and justice is universal. We hear it first when a group of undernourished and unorganized bricklayers cried out against the oppression of Pharaoh. Ever since this longing of the man at the bottom for a fair share of the goods of life and for the right of self-determination has arisen among every people. Whether it be the masses of China or India seeking to throw off the yoke of Western imperialism, the Mexican rising in revolution against a church that has joined with the privileged classes against the masses, the Russian workman and peasant organizing to overthrow the autocratic rule of the Czar, or the march of the unemployed in America into our state and national capitals, behind all of this crude sense of justice, sometimes, it is true, expressing itself, ignorantly and fanatically.

Again death is a universal experience. It is the last frustration of life. In all ages men have wrestled with it. Sooner or later it knocks on the door of every home. A vital religion dare not ignore it. In the hymns of the church we join with our fellow worshipper to meet it with high faith and courage—

hymns that remind us that when the last experience comes the Christian may meet it without fear since God will be his comrade as he goes down into the valley of the shadow. As Dean Sperry writes, "Religion purposes to us that we reach our dead and keep our loves and earthly loyalties eternally alive by way of God."

Through worship then we express those deep experiences of our personal lives that we have discovered to be universal. As we share with all reverent worshippers man's sense of wonder at the deep mystery of life, the longing of men for freedom and justice, the desire of man to lift the common task into the realm of the sacrament, the quest of man for the blessing that is beneath all sorrow, and the triumphant faith of the Christian in the face of death, shining through these universal aspirations we behold the splendor of God.

We have yet to discuss the question how worship may be kept vital and creative. The prophets of Israel were constantly warning the Hebrews against the false peace of ritual. The fat of rams, rivers of oil, the music of viols, elaborate worship, and sweet incense might easily become a substitute for righteousness instead of a stimulus to ethical living.

"It is easier to build a beautiful cathedral than a beautiful civilization." It is easier to plan a beautiful order of worship than to establish a righteous social order. It is easier to bring about harmony among the voices of the congregation than unity among the races and industrial classes that make up a city's population.

"The test of worship," writes Ward, "and its only justification is its capacity for bringing the power of the unseen world into which it transports its worshippers to bear upon their world of daily contacts; its ability to put the life of the ages into the moral struggle of the moment and so transmute the highest potency of the present into continuing values."

If worship is to be kept vital the church must not only bring down and repeat the values and experience of the past, it must also develop new symbols and liturgy that express the hopes and aspirations of today. It must bring out of her treasury things new as well as old. We must set to music the longing of the

multitude for world peace, for social justice, and for a united humanity. We must be in constant quest of fresh worship experiences.

In a recent article by a Negro the author argues that the Negro church if it is to hold the loyalty of the younger Negro must not only repeat the Negro spiritual of slave days but add new hymns which express the desire of the younger Negro, no longer slave-minded, for equal political, social, and economic opportunity with his white brother.

Rauschenbusch's *Prayers of the Social Awakening* can well be added to the devotional literature of the modern church as a supplement to the Book of Psalms.

Sometimes an effective symbol of worship may be taken up right out of the life of the congregation. Dean Sperry describes a little Baptist church in a New England village. The congregation is composed of a sea-faring people. Painted on the walls of the church just above the pulpit is the figure of an anchor. To these fisher people accustomed to lay hold of something solid and secure by dropping the anchor when the waters of the sea are troubled, it is a very telling symbol of that sense of moral security that results from the outreach of the soul toward God through sincere faith and prayer.

High up in the mountains of Wyoming there is a little Episcopal chapel. Back of the altar is a window cut out of logs in the form of a cross. The window is made of plain glass, the cross is so formed as to frame the snow-capped peak of the mountain that towers above the little chapel. We can well imagine how deeply impressive must be a service in this chapel to a group of mountaineers as they lift up their eyes unto the mountains from whence cometh their help.

Again, fresh experiences in religious devotions will come only through the experimental attitude in worship. The Christian must learn the art of worshipful problem solving. Worship should inspire us to raise questions, to test symbols and suggestions, to see if they yield the largest possible spiritual enrichment. Worship should stimulate us to test, to re-examine, to revise, and to enrich our conceptions of God. It should awaken in us the attitude of the seeker, the moral investigator, the spiri-

tual pioneer who is feeling his way toward the fuller realization of the commonwealth of God.

The tendency to build a more artistic morning service with rich symbolism and inspiring music needs to be balanced with a more democratic and less formal type of service where the groups come together for worshipful problem solving. Describing a Quaker worship service W. W. Comfort writes:

There is nothing to distract the eye or the ear; no decorations, no flowers, no music, no collection. The meeting begins for each worshipper when he takes his place and when all are seated and silence has ensued, the meeting is said to be gathered. The meeting is most perfect when one central thought, variously developed and enlarged upon, seems to have seized upon the minds of all and lifted them up into a higher sphere of communion. Friends believe in a continuing revelation and believe that there is a good hope that God will speak here and now to the hearts of his waiting children as he did to those of old time. This contagious harmony of spiritual thought in such a congregation is a very real experience.

The student worker has a unique opportunity to develop this more democratic type of worship. The student forum, the conference and group discussion where a group of eager young people come together to engage in worshipful problem-solving, in cooperative thinking, and in the sharing of religious experience may be one of the highest forms of worship.

By way of summary, then, worship is the moving out of the soul toward God in praise and wonder, in joy, adoration and gratitude. It is the effort through music, symbol and liturgy to awaken in us the sense of our fellowship and continuity with an historical and purposeful Christian community that has come down through the ages giving to our lives a sense of social destiny; it is the effort to share and express through appropriate symbols, those moral aspirations and spiritual emotions that we have discovered to be universal. It is the effort through fresh and vital symbolism to undergird our social idealism with the driving power that only religious faith can develop, preparing us to face the unsolved problems and to take up the unfinished tasks of the Kingdom with prophetic faith and with high courage.